THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Honor the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." —PROVERBS.

No. 47, Vol. XXXVII. Monday, November 22, 1875. Price One Penny.

FORTY-FIFTH SEMI-ANNUAL CONFERENCE,

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN THE NEW TABERNACLE, SALT LAKE CITY, OCT. 6, 1875.

CONCLUDED FROM PAGE 734.

FOURTH DAY.

Saturday, Oct. 9th, 2 p.m.

(continued.)

President Joseph Young made a few remarks on the general principles of the Gospel, and particularly recommended the brethren to take care of their breadstuffs. Many would remember the good counsels and instructions received during this Conference, ponder over them and put them in practice.

He also exhorted parents to govern their families in kindness; children did not need harsh treatment. He spoke against the infliction of corporeal punishment. There was no necessity for it. What parent could refuse anything in reason to a child who took pleasure in doing his parents' will? So it was with the Almighty towards his children. If we would only keep his commandments, he would withhold no good thing from us. We had got to come down to the bed rock of economy as a people. Every boy and girl in our midst ought to be engaged in some kind of business.

Elder George Q. Cannon read the following names of persons called to be missionaries, the appointments being unanimously sustained by the Conference:

Junius F. Wells,	Salt Lake	City
Rulon S. Wells,	"	"
William W. Taylor,	"	"
Hyrum W. Taylor,	"	"
J. R. Winder, jun.,	"	"
Lorum Pratt,	"	"
Lorus Pratt,	"	"
Joseph Standing,	"	"
John Taylor Rich,	"	"
Ed. Hoagland,	"	"
Isaac Groo,	"	"
Mark Croxall,	"	"
Hamilton G. Park,	"	"
Geo. Teasdale,	"	"
Jos. F. Simmons,	"	"
Douglas A. Swan,	"	"
James Sharp,	"	"
Charles Burton,	"	"

Moroni H. McAllister, Salt Lake City,
John D. H. McAllister, " "
E. W. East, " "
Feramorz Little, " "
William J. Box, " "
Theodore McKean, " "
J. C. Sandberg, " "
Eric Larson, " "
E. F. Branting, " "
Wm. McLachlan, " "
Jesse Fox, " "
Martin Lenzie, " "
John Nasters, " "
James S. Brown, " "
George White, " "
Mathoni Pratt, " "
David M. Stuart, Ogden
D. H. Peery, "
Walter Thomson, "
Hans Jorgenson, Huntsville
Oliver G. Snow, Brigham City
Lorenzo Snow, jun., "
B. F. Cummings, jun., "
Eli Pierce, "
Willis Booth, "
John Jones, "
Alvin Nichols, jun., "
Clinton Brownson, North Willow Creek
Samuel McIntyre, Tintic
Daniel Roson, Harrisville
John Thompson, Riverdale
John Dorins, Fort Ephraim
John A. Anderson, "
Hans Funk, Richmond
Ernest Tietjen, Santaquin
Ben Jonson, Bear River City
Morten Mortensen, Scipio
Seth Tanner, Payson
Niels Boberg, Draperville
Thos. E. Murphy, Richville, Morgan Co.
Daniel W. Jones,
A. W. Ivins,
Ammon M. Tenny,
Willey C. Jones,
James L. Stewart,
Heleman Pratt,
Robert H. Smith,
Luther C. Burnham, Cache Co.
Israel J. Clark, "
Cyrus Clark, "
David P. Rainey, "
W. B. Hendricks, "
John D. Holladay, Utah Co.
Isaac Bullock, "
John W. Deal, "
J. Morgan, "
Horace Alexander, "
Lyman L. Woods, Springville
Joseph M. Thomas, Spanish Fork
Thomas Harris, Provo
Wm. Smoot, jun. "
A. O. Smoot, jun. "
David Cluff, "
Isaiah M. Coombs, Payson
Wm. M. Evans, Nephi
Knud Brown, "
Homer Call, Willard City
B. P. Walffenstyn, Price City
J. D. Alphin, Pine Valley
W. P. Sargeant, "
James W. Boy, Virgen City
Thos. A. Wheeler, South Cottonwood
Henry Florence, Porterville
Shadrack Empey, Lehi
Albert D. Thurber, Richfield
Sven Nilson, Tooele
Samuel F. Lee, Tooele City
David W. Caldwell, Rush Valley
Thomas Callister, Fillmore
Platte D. Lyman, "
W. Paxman, American Fork
Hans Thunneson, Gunnison
Rasmus Neilson, Mantua
Erastus W. Snow, St. George
Miles P. Romney, "
C. N. Smith, Rockville
Dixon H. Greer, Waldsburg

President B. Young addressed the congregation.

Elder Geo. Q. Cannon announced that a meeting of the Priesthood would be held this evening at 7 o'clock in the Old Tabernacle.

The Conference was adjourned till to-morrow morning at 10 o'clock.

The choir sang an anthem—

How beautiful are thy towers.

Benediction by Elder Orson Hyde.

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7 p.m.

A meeting of the Priesthood was held in the Old Tabernacle, President D. H. Wells presiding. The audience was addressed by Elders Geo. Q. Cannon, John Taylor, W. Woodruff and President D. H. Wells, in an earnest and instructive manner.

FIFTH DAY.

Sunday, Oct. 10th, 10 a.m.

The choir sang—

The time is nigh, that happy time,
That great, expected, blessed day.

Prayer by Elder Erastus Snow.

The choir sang—

With all my powers of heart and tongue
I'll praise my Maker in my song.

Elder Lorenzo Snow asked how many of us were living up to the light and privileges bestowed upon us in the Gospel which the servants of God had delivered unto us. The Saints could bear witness that the gifts of the Gospel were enjoyed in their midst when they yielded obedience to the ordinances of the Gospel, and still continued in proportion to the faith and obedience of the Saints. No church were these gifts of the Holy Ghost were not enjoyed, had any claim to be the Church of Jesus Christ. The system of salvation which we had received was devised in eternity, and whenever introduced among the children of men, was always accompanied with the miraculous gifts of the Holy Ghost, having Prophets, Apostles, Evangelists, &c., to lead and guide the people. He then referred to the high destiny of those who magnified both Priesthoods. We were born in the image of God, and were therefore susceptible of receiving line upon line and precept upon precept, until we were prepared to enjoy a fulness of glory. He hoped the Saints would receive the United Order, and go to and establish industries, holy towns and settlements, that not only a people but the earth also might be prepared for the coming of the Son of Man.

Elder F. D. Richards spoke of the immense good that would result to the people if the instructions of this Conference were carried out, also of the danger of riches, which generally tended to harden the hearts of those who possessed them, and render them less pliable in the hands of the Priesthood. He referred to the great labors of the early Apostles of this dispensation, who went forth in poverty and labored in the vineyard, and whose labors were so abundantly blessed of the Lord in their ministry, that thousands now here received the Gospel through them. The few who had been made rich in the midst of this people should certainly be willing to devote their means in that way that would render them benefactors to the community by finding employment for them.

He then spoke on the subject of the United Order, showing that the principle of union was eternal and had existed in different ages of the world.

He also dwelt on the principle of obedience, and the terrible consequences of disobedience.

He also advocated the rigid observance of the Sabbath day.

Elder Joseph F. Smith said the instructions delivered to us during this Conference, if carried out, would make a people the greatest, holiest and best that ever lived upon the earth; those given on temporal matters, if carried out, would make us independent of any other people.

The Conference was adjourned till 2 o'clock.

The choir sang an anthem—

O praise the Lord.

Benediction by Elder Brigham Young.

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2 p.m.

The choir sang—

Happy the man who finds the grace,
The blessings of God's chosen race.

Prayer by Elder W. Woodruff.

The choir sang—

O Lord of Hosts, we now invoke
Thy Spirit most divine.

While the Sacrament was being administered—

Elder John Taylor addressed the congregation. He said the principles we had received emanated from God—all good Saints firmly believed that. In order to introduce certain principles in which all were interested that dwelt on the face of the earth, angels were sent to Joseph Smith, and after imparting to him much information pertaining to the Gospel of Jesus Christ, he received the Holy Priesthood from the holy angels, obeyed the ordinances of the Gospel, and was inspired to bring forth those principles that the Elders had been sent forth to preach to the nations, calling upon the people to repent and obey the Gospel, and receive the Holy Ghost. God had a people spread over the face of the earth, many of whom had been gathered, for when the Elders of

the Church, who had received the Holy Priesthood, were sent forth, the people knew the voice of the true shepherds, and obeyed it. Many of the ancient Prophets appeared to and revealed the keys of their Priesthood to Joseph Smith, to introduce the dispensation of the fulness of times, that God's people might be gathered in one. All the officers in the Church and kingdom of God were entirely unknown by the religious world, until God revealed them through Joseph Smith. God could not build up his kingdom without an organization of willing subjects, yielding themselves to his government. Angels could communicate with such a people, and God could accomplish his purposes. Our marital relations were not confined to time, but were eternal in all their relationships, indissoluble, and would endure forever. In this light we so regarded them, and should never give them up. This was an earthly as well as a heavenly government, for this work never could have been accomplished thus far, unaided by the power and wisdom of God. He strongly denounced the evils in the community, especially those of Sabbath breaking, lying and swearing. This was a burning shame in the midst of the people, and would bring forth its terrible results among the offspring of those who indulged in them.

He exhorted to cease lying and every other sin, and keep the commandments of God, and Zion would soon arise and shine, and the glory of God would rise upon her.

Elder Geo. Q. Cannon read the following names of Elders called to go on missions—

Sander Sanderson, Gunnison
Louis Anderson, Fountain Green
Rees Llewellyn, " "
James Woodard, " "
John N. Larson, Moroni
David Evans, jun., Lehi
B. F. Taylor,
Elmer Taylor, Levan
Wm. Boyes, jun., South Cottonwood
Richard Howe, " "
Charles Foote, Nephi
John S. Hawkins, "
James Wrathall, Grantsville
Wm. M. Rydalch, "
Charles Stromberg, "
Swantz Neilson, Grantsville
Orvil Child, Ogden and Weber
Robert Holroid, " "
Jas. M. Brown, " "
Asa Garner, " "
Wm. T. Baker, " "
Alburn Allen, " "
Wm. McGregor, " "
George March, Willard
Jno. Hubbard, "
Matthew Dalton, "
Isaac Zundel, Plymouth
Garret Weveston, "
Wm. Davis, Hooper City
Chas. Knudson, Brigham City
Alexander Hunsaker, "
Andrew S. Gibbons, Glendale
William H. Gibbons, "
Thales H. Haskell, Pinto
Ira Hatch, Kanab
Warren M. Johnson, Lee's Ferry
John Parry, jun., Cedar City
David Bullock, "
John C. Duncan, "
Samuel Leigh, "
Joseph G. Young,
John Young, jun., Kamas
John B. Milner, Provo

President B. Young:—A few words to the Conference. We have been here now five days, and I feel as though I had hardly commenced to say to the Saints what I wished to. Still I have said a good many things, but we want teaching just like children, and to be directed in everything; and we could wish and we do pray God, our Father in heaven, in the name of his son Jesus Christ, to give to the Latter day Saints willing hearts to be taught, and a firm determination to obey; and we do pray to the Latter-day Saints to yield themselves obedient to the Spirit of God. When we do this we shall be one; but as long as we permit selfishness in our hearts we shall be divided, we shall have individual and self-interest. But when we are actuated by the Spirit of the Lord, our interest is general, it is for the whole people, it is for the kingdom of God upon the earth, it is to sanctify the people, to prepare for redeeming the nations of the earth, to assist, all that is in our power, our Savior, our elder brother, who calls upon us to do our part; he has fulfilled his part, so far as the sacrifice

is concerned, and he is still laboring, still toiling, still directing, to prepare the inhabitants of the earth that he may come and receive them, that he may come and reign in their midst, and that all may be redeemed who will receive the Gospel, and who would have received it had they had an opportunity while living in the flesh, that all may be judged according to men in the flesh.

Now we pray you be reconciled to God; and the word of the Lord is, directly, to those who call themselves Latter-day Saints: Son or daughter, give me thy heart. Let us give our hearts and our affections to God our Father. Plead for his Spirit to guide us, and we will be one. A great deal wants to be said to the people with regard to those principles the observance of which would enable them to lead useful lives, lives for the advancement of the kingdom of God, spreading the Gospel, and for performing the labor that is committed to us.

I want to say a few words upon that peculiar subject or doctrine about which so much is said, I mean celestial marriage. I want to tell the whole world that the Saints of God are under the necessity of doing just what they are doing in this capacity, in order to carry out the mind and will of God. Now I will tell you the reasons why, and I want you to carry them to the ends of the earth. When the earth was framed, made, and brought forth and man placed in the Garden of Eden, the earth was placed at his disposal, and man, not woman, is the King, lord and governor of the earth; and if men, since the fall, had done right, had kept the commandments of God, women would have been willing to go with them and be Saints; and at the present time there are thousands and millions of females who will receive the Gospel whose husbands, fathers, and brothers will reject it, and it crowds the necessity of taking more wives than one upon the Elders of Israel; for if they were not to do so a great many women never could attain to the same exaltation hereafter, they would not have the glory of propagating their species and filling worlds and being associated with the Gods. But to prevent them being thus cut off hereafter, the Elders of Israel, who are obedient to the Priesthood, are under the necessity of taking those that present themselves and who wish to be sealed to men. Now, O ye inhabitants of the earth, repent of your sins, become sons of God by adoption, by entering the kingdom of God upon the earth, keep his commandments, glorify his name, sanctify yourselves before the Lord, and every one of you take a wife to save us this care and share with us in this blessing. We are willing any day for this; we do not want to deprive other men of their glory and their rights, but we are nnder the necessity of taking them, for it is the commandment of the Lord to us. Shall the daughters of Eve be placed in a position that they shall be deprived of the highest degree of exaltation hereafter? No, no, this is contrary to the law of heaven, to the will of God and the plan of salvation and exaltation, consequently this doctrine is introduced among the children of men, and it must be carried out and obeyed, and who shall hinder it, for the Lord Almighty has commanded it, and who says it shall not be? This doctrine must be fulfilled, and the people must be saved who will be saved. The nations of the earth that have slept without the Gospel must have an opportunity of receiving it, and they will be preached to, they have been preached to, and they are being preached to at the present time by just men made perfect who have gone into the spirit world and are preaching to them, and if they will receive the Gospel the living must officiate for them and bring them up, that they may have salvation, be numbered with the sanctified and be received into the presence of the Father and of the Son, every man in his order, and according to that which he is willing to receive and obey, for all is governed by law which must be sustained by law, and that that obeys the law will be justified by the law. I want you to hear, O ye Latter-day Saints, and all ye inhabitants of the earth who believe in Christ, you to whom this doctrine is committed,

if ye reject it ye will be damned, saith the Lord your God. And you, daughters of Israel, though your husbands may not do right in many things, and you may see that they do not walk as Saints, never contend against this doctrine, never speak against it, never have a feeling against it; and O ye of little faith, wives and children, if your fathers or husbands do not do right, have faith and ask God to remove them out of the way, and not stay to afflict you. I say, instead of contending and quarrelling and finding fault with them, and throwing every obstacle in their way, seek unto the Lord our God until you have faith that they will be removed out of your way. This is the course for you and me; we must live so that we do those things which are required of us. This is demanded at our hands. We must not neglect the great plan of salvation, but we must seek unto the Lord until we become united enough to make us mighty, strong and powerful, that Zion may present her glory in the eyes of all living, and we be able to build Temples, enter therein, officiate for the living and the dead, send the Elders to the uttermost parts of the earth, for this Gospel must be preached to all people before the end can come, this very Gospel that we preach, as it has been told here this afternoon.

This is the only people on the earth that hold the Priesthood of the Son of God and the keys thereof. What manner of men and women ought we to be? Trifle with God? Trifle with his holy commandments? Trifle with his laws? No, be obedient to the laws, honor every precept that the Lord has given us by which we should live, and every ordinance: live by them, and sanctify the Lord God in our hearts, that we may become one. And if the question is asked, are we willing to hear and obey and give all that we have for the Kingdom? Yes, and your humble servant is as willing as any man or woman in this kingdom, no man can be more willing than he is. Come and let us be one, and let us go to work and build up the kingdom, and establish the Zion of God, no more to be removed. And if we obey the commandments of God, we need have no fears of what earth and hell can do. Be kind, do good to all, and be sure to be humble, so that you will have that heart of repentance to forgive, a heart of charity and long-suffering one towards another, and towards those who persecute and hate you, for in many instances they are now as they were in the days when Jesus and Stephen were put to death, and we may say as they said—"Father, forgive them, they know not what they do." Let us have the mind that was in Christ.

Now we are about to close our Conference, and adjourn until the 6th of next April, at ten o'clock in the morning, in this place. And I feel to say, God bless you, you who have sat patiently to hear the speakers, God bless you. And I bless the brethren who have spoken in the name of the Lord; and I bless the different quorums in the Church; and I feel to bless those who have made music for us, and the Saints, and the strangers all the earth over who are willing to live for, receive and appreciate the blessings of the Lord, for a multitude of the inhabitants of the earth are pure and honest in their hearts, and they want the truth. And I pray continually that the way may be opened, that they may have the opportunity of receiving the Gospel and being gathered out. And I say, Bless you, my brethren and sisters, in the name of the Lord Jesus Christ. Amen.

President B. Young then adjourned the Conference until the 6th of April, 1876, at 10 o'clock, a.m., in the New Tabernacle.

Elder Geo. Q. Cannon announced that the High Priests who desired to be re-baptized, would meet at the Endowment House at 8 o'clock on Thursday next. He then read the rules of the United Order.

The choir sang an anthem—

Comfort ye my people.

Benediction by Elder Erastus Snow.

GEORGE GODDARD,
Clerk of Conference.

Believers are now and then to be warriors, but always to be workers.

and she with him, their covenant and marriage is not of force when they are dead, and when they are out of the world; therefore they are not bound by any law when they are out of the world: therefore, when they are out of the world, they neither marry, nor are given in marriage; but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory; for these angels did not abide my law, therefore they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity, and from henceforth are not Gods, but are angels of God, forever and ever.

5. And again, verily I say unto you, if a man marry a wife, and make a covenant with her for time and for all eternity, if that covenant is not by me, or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power,—then it is not valid, neither of force when they are out of the world, because they are not joined by me, saith the Lord, neither by my word; when they are out of the world, it cannot be received there, because the angels and the Gods are appointed there, by whom they cannot pass; they cannot, therefore, inherit my glory, for my house is a house of order, saith the Lord God.

6. And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power, and the keys of this Priesthood; and it shall be said unto them, ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths—then shall it be written in the Lamb's Book of Life that he shall commit no murder whereby to shed innocent blood; and if he abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity, and shall be of full force when they are out of the world; and they shall pass by the angels, and the Gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fullness and a continuation of the seeds forever and ever.

7. Then shall they be Gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them; then shall they be Gods, because they have all power, and the angels are subject unto them.

8. Verily, verily I say unto you, except ye abide my law, ye cannot attain to this glory; for strait is the gate and narrow the way that leadeth unto the exaltation and continuation of the lives and few there be that find it, because ye receive me not in the world, neither do ye know me. But if ye receive me in the world, then shall ye know me, and shall receive your exaltation, that where I am, ye shall be also. This is eternal lives, to know the only wise and true God, and Jesus Christ, whom He hath sent. I am He. Receive ye, therefore, my law. Broad is the gate and wide the way that leadeth to the death, and many there are that go in thereat, because they receive me not, neither do they abide in my law.

9. Verily, verily I say unto you, if a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood—yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God.

10. The blasphemy against the Holy Ghost, which shall not be forgiven in the world, nor out of the world, is in that ye commit murder, wherein ye shed innocent blood, and assent unto my death, after ye have received my new and

everlasting covenant, saith the Lord God; and he that abideth not this law, can in no wise enter into my glory, but shall be damned, saith the Lord.

11. I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me, and my Father, before the world was. Abraham received all things, whatsoever he received, by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation, and sitteth upon his throne.

12. Abraham received promises concerning his seed, and of the fruit of his loins,—from whose loins ye are, namely, my servant Joseph,—which were to continue so long as they were in the world; and as touching Abraham and his seed, out of the world they should continue; both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the sea shore, ye could not number them. This promise is yours, also, because ye are of Abraham, and the promise was made unto Abraham; and by this law are the continuation of the works of my Father, wherein he glorifieth Himself. Go ye, therefore, and do the works of Abraham; enter ye into my law, and ye shall be saved. But if ye enter not into my law ye cannot receive the promise of my Father, which he made unto Abraham.

13. God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law, and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham, therefore, under condemnation? Verily, I say unto you, *Nay;* for I, the Lord, commanded it. Abraham was commanded to offer his son Isaac; nevertheless, it was written, thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness.

14. Abraham received concubines, and they bare him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law, as Isaac also, and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels, but are Gods. David also received many wives and concubines, as also Solomon and Moses my servants; as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin, save in those things which they received not of me.

15. David's wives and concubines were given unto him, of me, by the hand of Nathan, my servant, and others of the Prophets who had the keys of this power; and in none of these things did he sin against me, save in the case of Uriah and his wife, and therefore he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world, for I gave them unto another, saith the Lord.

16. I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment, and restore all things; ask what ye will, and it shall be given unto you according to my word. And as ye have asked concerning adultery,—verily, verily I say unto you, if a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery, and shall be destroyed. If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery; and if her husband be with another woman, and he was under a vow, he hath broken his vow, and hath committed adultery, and if she hath not committed adultery, but is innocent, and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her, and give her unto him that hath not committed adultery, but hath been faithful, for he shall be made ruler over many; for I have conferred upon you the keys and power of the Priesthood, wherein I restore all things, and make known unto you all things in due time.

17. And verily, verily I say unto you, that whatsoever you seal on earth,

shall be sealed in heaven; and whatsoever you bind on earth, in my name, and by my word, saith the Lord, it shall be eternally bound in the heavens; and whose soever sins you remit on earth, shall be remitted eternally in the heavens; and whose soever sins you retain on earth, shall be retained in heaven.

18. And again, verily I say, whomsoever you bless, I will bless, and whomsoever you curse, I will curse, saith the Lord; for I, the Lord, am thy God.

19. And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word, and according to my law, it shall be visited with blessings, and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth, and in heaven; for I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily, I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father. Behold, I have seen your sacrifices, and will forgive all your sins; I have seen your sacrifices, in obedience to that which I have told you; go, therefore, and I make a way for your escape, as I accepted the offering of Abraham, of his son Isaac.

20. Verily I say unto you, a commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself, and partake not of that which I commanded you to offer unto her; for I did it, saith the Lord, to prove you all, as I did Abraham; and that I might require an offering at your hand, by covenant and sacrifice: and let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me; and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God; for I am the Lord thy God, and ye shall obey my voice; and I give unto my servant Joseph, that he shall be made ruler over many things, for he hath been faithful over a few things, and from henceforth I will strengthen him.

21. And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment, she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her, if she abide not in my law; but if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him and multiply him, and give unto him an hundred-fold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds. And again, verily I say, let mine handmaid forgive my servant Joseph his trespasses; and then shall she be forgiven her trespasses, wherein she hath trespassed against me; and I the Lord thy God, will bless her, and multiply her, and make her heart to rejoice.

22. And again, I say, let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him; for Satan seeketh to destroy; for I am the Lord thy God, and he is my servant; and behold! and lo, I am with him, as I was with Abraham, thy father, even unto his exaltation and glory.

23. Now, as touching the law of the Priesthood, there are many things pertaining thereunto. Verily if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of him that sent me, and I have endowed him with the keys of the power of this Priesthood, if he do anything in my name, and according to my law and by my word, he will not commit sin, and I will justify him. Let no one, therefore, set on my servant Joseph, for I will justify him, for he shall do the sacrifice which I require at his hands, for his transgressions, saith the Lord your God.

24. And again, as pertaining to the law of the Priesthood, if any man espouse a virgin, and desire to espouse another, and the first give her consent; and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to no one else; and if he have ten virgins given unto him by this law, he

cannot commit adultery, for they belong to him, and they are given unto him, therefore is he justified. But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfill the promise which was given by my Father before the foundation of the world; and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that He may be glorified.

25. And again, verily, verily I say unto you, if any man have a wife, who holds the keys of this power, and he teaches unto her the law of my Priesthood, as pertaining to these things, then shall she believe, and administer unto him, or she shall be destroyed, saith the Lord your God, for I will destroy her; for I will magnify my name upon all those who receive and abide in my law. Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things whatsoever I, the Lord his God, will give unto him, because she did not administer unto him according to my word; and she then becomes the transgressor, and he is exempt from the law of Sarah, who administered unto Abraham according to the law, when I commanded Abraham to take Hagar to wife. And now, as pertaining to this law, verily, verily I say unto you, I will reveal more unto you hereafter, therefore, let this suffice for the present. Behold! I am Alpha and Omega. Amen.

How often we call GOD our heavenly FATHER. We believe that He is "Our Father which art in heaven." Christ went so far as to say "Call no man your father upon the earth: for one is your Father, which is in heaven." Do we realize that He cannot be a Father without a "help-meet?"

Is it lawful to suppose that our blessed Savior was ever married in this life? In speaking of the social life of so pure and glorious a personage, we feel like one approaching the "Holy of Holies." In friendship we find that Jesus excelled, as He excelled in all other virtues. He wept at the death of Lazarus—and manifested His great love, and His great power, in raising him from the dead. He loved His mother. He was devotedly attached to His disciples. He loved in general, yet, He also loved in particular, He appeared on the morning of His resurrection "first, to Mary Magdalene." Immediately after He appears to the "other Mary," both of whom "held Him by the feet and worshipped Him:"—and then to "Mary the mother of James, and also to Joanna and other women."

At first, "Mary (Magdalene) stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my LORD, and I know not where they have laid Him. And when she had thus said, she turned herself back and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne Him hence, tell me where thou hast laid Him, and *I will take Him away*. Jesus saith unto her, Mary. She turned herself, and saith unto Him, Rabboni; which is to say, Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God."

How natural that a wife should at the hour of death be present with her well beloved—the husband in whom her affections centre. How natural at a

return to life, that the husband should first seek the presence of his wife. In this instance the Savior not only appears first to Mary—but he holds high converse, and elects her to be the first to testify of His glorious resurrection. Mary in answer to the question—"Woman, why weepest thou?" said, "Because they have taken away my LORD." Lord, was the term Hebrew women used in addressing or speaking of their husbands; "even as Sarah obeyed Abraham, calling him lord." "Mary Magdalene, and the other Mary" (Is this the sister of Lazarus?) were appointed by the holy Angel at the sepulchre, to "go quickly, and tell his disciples that he is risen; and, behold, he goeth before you into Galilee; there shall ye see Him."

Was the Savior the "Bridegroom," complimented by the "governor of the feast," for having such "good wine" at the marriage in Cana of Galilee, when our Lord turned the water into wine? He was much interested in that feast—so was His mother. In the absence of revelation our readers, after reading the first ten verses of the second chapter of John, can form their own opinion. As marriage has always been the order and rule in the kingdom of God, it is not reasonable to suppose that our Great High Priest who "was in all points tempted like as we are, yet without sin," should pass from this probationary state without the experience which marriage alone can impart. "Seeing that we have *not* an high priest which cannot be touched with the feelings of our infirmities," "but who was in *all points tempted like as we are*," it is within the scope of reason and the bounds of consistency to suppose that He was married. "Yet it pleased the Lord to bruise Him; He hath put Him to grief: when thou shalt make His soul an offering for sin, HE SHALL SEE HIS SEED, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand." (Isaiah 53, 10.)

"*Shall see His seed*" evidently implies His posterity. "Unto us a child is born—unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counseller. The mighty God, *The everlasting* FATHER. The Prince of Peace. (Isaiah 9, 6.) Jesus Christ is an *everlasting Father*. For His individual exaltation the law demands His compliance with this divine ordinance.

Man must take in marriage woman, or he cannot be exalted to Godhead. "They twain shall be one flesh." The power that will make one man and one woman one flesh, will also make one man and many women one flesh, for the one flesh is formed in their offspring, which is the honor of the man and the glory of the woman.

"Many shall run to and fro, and knowledge shall be increased."

We close our article on the Resurrection in our next.

E. H.

APPOINTMENTS.—The Elders who have recently arrived from Utah, on missions to the British Isles, are appointed to be Traveling Elders in the several Conferences as follows:—Thomas A. Wheeler, Birmingham; William W. Taylor, Leeds; Thomas Callister, Liverpool; Thomas Harris, Isaiah M. Coombs, William Paxman and A. O. Smoot, Jun., London; Hamilton G. Park and James Sharp, Glasgow; Hyrum W. Taylor, Manchester; Shadrach Empey, Norwich; Platte D. Lyman, Nottingham; and W. C. A. Smoot, Jun., Sheffield.